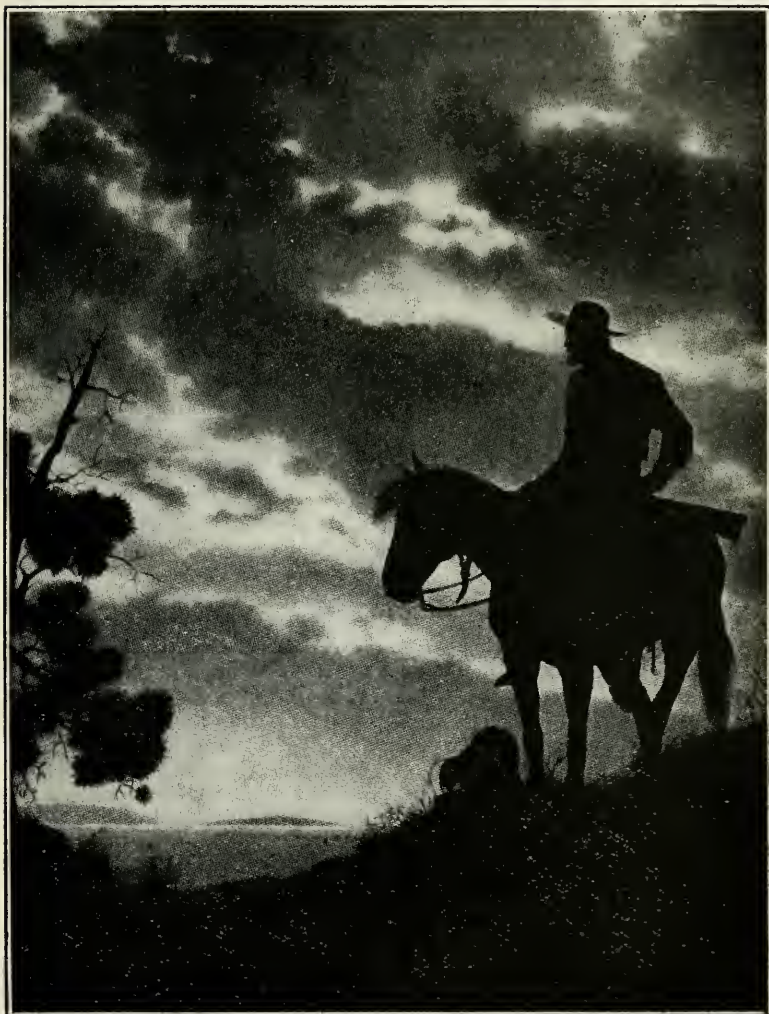


THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840



**Pioneers Entering Salt Lake Valley**

*"One Of The Great Epics Of America"—Carvelth Wells.*

(See article page 390)

## SOME QUALITIES OF A LATTER-DAY SAINT

By DR. FRANKLIN S. HARRIS

PRESIDENT OF BRIGHAM YOUNG UNIVERSITY

ONE of the best methods of judging a people is through the standards of conduct which it sets up for itself. The lives of its members will in large measure determine the value of a church.

## An Authority

ARE Latter-day Saints different? Do their tenets differ widely from those of other religions? Here is an article for readers of the *Star* from one who has spent much of his life studying cultures in different parts of the world.

Born in Benjamin, Utah August 29, 1884, Dr. Harris has a background which includes graduation from an academy in Mexico (1903), training in various American universities, study in the Orient and Europe (1926-7) and the position of chairman and agriculturist of a colonizing project in Russia (1929). In 1935 he was elected to the Philosophical Society of Great Britain (Victoria Institute) and last autumn was chosen as one of the seven representatives of the United States at the Seventh American Scientific Congress in Mexico City. He has been president of Brigham Young University since 1921.

From his rich store of experience in social and educational fields, Elder Harris draws conclusions in this treatise which show some of the characteristics distinguishing Latter-day Saints in the realm of religion.

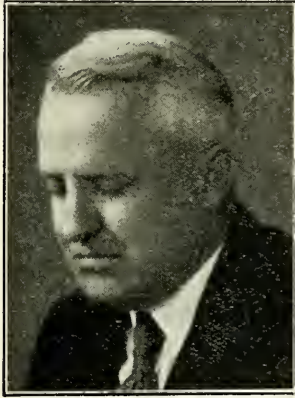
With this in mind, let us for a few minutes consider the members of the Church of Jesus Christ of Latter-day Saints to see what standards of conduct they are trying to maintain, particularly those which grow out of fundamental teachings of their religion. We should do this in the same way we would examine the activities of other peoples. For example, the Mohammedan sets up four fundamental ideas into which all of his activities must fit: First, the belief in God with further explanation that there is but one God, Allah, and Mohammed is his prophet. Secondly, he insists on daily prayers to Allah. These must be carried on at stated times and in a prescribed manner which includes facing toward Mecca. Third, he is required to give alms. Fourth, he is required to make pilgrimages to sacred places, and if possible to visit Mecca at some time during his life. If these four conditions with their detailed prescriptions are satisfied, the individual may be considered a true Mohammedan.

Now let us see what are some of the standards with which a Latter-day Saint must comply in order to be in good standing in his group, and to have his conscience clear as far as the teachings of his religion are concerned. In the first place, he wants to be well born. The Latter-day Saints are sincerely devoted to the whole question of genealogy and heredity. They emphasize the importance of having a line of descent that is favourable.

This is expected to point in both directions: backward and forward. There is a measure of pride in one's ability to establish a line of honourable ancestry, and with this goes a desire through temple ordinances to render service to ancestors. There is also a

desire to pass on to descendants the best qualities that may be transmitted through heredity.

The Latter-day Saint is interested in the whole problem of health and in keeping himself fit to do his work in the most effective manner. One of the supporting ideas for this point of view is found in the Word of Wisdom, which was given through the Prophet Joseph Smith. It enjoins the members of the Church to refrain from the use of intoxicants and tobacco and to be



Dr. Harris

"Life is more than merely three-score years of pleasure and pain."

temperate in all of their actions, to live consistently and moderately, and to avoid excesses and extremes of every kind. No man can be in good standing in the Church who is given to drunkenness and the use of tobacco, to immorality or any excesses that would be contrary to the living of a wholesome and well ordered life. The teachings of the Church are specific in matters of honesty, stability and reliability. No matter how long-faced or sanctimonious a person might be, he cannot have good standing in the Church, nor the fellowship of its members, unless he is reliable in his financial and practical dealings with his fellowmen. From the very foundation of the Church, the Latter-day Saints have been noted for their industry and frugality. This has made of them capable colonizers and community builders, even under extreme difficulties. The whole idea of stability, growing out of honesty, reliability and industry, is so thoroughly woven into the pattern of Church activities and discipline that Mormonism, among those who know it best, is almost synonymous with these words. Any variation from this on the part of individuals is a direct departure from the teachings and well established practices of the Church.

THE Latter-day Saints, by the most fundamental doctrine of their belief, are committed to education. According to Mormon philosophy, "man cannot be saved in ignorance." His salvation and exaltation go hand in hand with the acquisition of knowledge, the development of intelligence, and progression toward a state of godhood. Thus, the ideal Latter-day Saint, throughout all his life, and even in eternity, must be diligent in his pursuit of the eternal verities. His education must include "all that is lovely, or of good report, or praiseworthy." It is not enough that he conform to the artificialities and mere forms of polite society; he must be cultured in the very fundamental way that would make him conform to the dictates of the Golden Rule, even though his actions might not be seen of men.

The Latter-day Saint is expected to be a good citizen in the community and country in which he resides. The Articles of Faith of the Church are specific on this point, and the Church early in its history wrote into its fundamental rule of action the

principle of conformity to law and support of good government. The statement says :

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them for the good and safety of society. . . . (Doctrine and Covenants, Section 134.)

A number of the items already mentioned concern themselves with material and practical affairs. But this is not sufficient. The Church, though unalterably committed to these practical instructions, is primarily interested in the spiritual welfare of its members, since spirituality is considered to be above material things, and the ultimate welfare of the individual must carry him beyond worldly accomplishments.

**T**HE Latter-day Saints are ever conscious of their relationship to their Father in Heaven. This goes beyond devotion to mere ideal or an abstraction. To them it has a genuine background of reality, similar to the relationship with earthly parents. Any Latter-day Saint, to be in harmony with the Church and its teachings, looks far beyond the affairs of the present day into an eternity which he visualizes as being filled with activities similar to the highest activities of this life—activities which imply the possibility of eternal progression for him throughout all of the ages of eternity.

This makes of life more than merely three-score years of pleasure and pain, and puts it in the realms of a journey beginning in a pre-existent state, extending through earthly life, and on into an eternity which may be filled with infinite possibilities for eternal joy and advancement toward the high state in which God now finds Himself. Thus, the devout Latter-day Saint is interested in practical affairs, and he sets for himself the goal of being the best possible kind of citizen, but he always has in the back of his consciousness the hope that he will be so fundamentally sound and capable that these high qualities will carry over into a spiritual realm where his highest ideals can be more completely realized than is possible in this world with its imperfections and physical limitations.

We invite investigation and ask all who wish to know of such a combination of the practical and spiritual idealism to study the fundamental teachings of the Church of Jesus Christ of Latter-day Saints and to observe the lives of those who live according to these teachings.

Having travelled in most parts of the world, and having had an opportunity to observe most of the cultures found in lands far and near, I have had ample opportunity to make comparisons, and while I do not wish to claim an unwarranted degree of perfection among the Latter-day Saints, it is my humble, yet firm, conviction that in practical living and in spiritual quality the Latter-day Saints do have standards that commend themselves to all men, and that they do live up to these standards in a way that deserves the respect of all honest investigators. Many of us who profess the faith are full of shortcomings, but the ideal Latter-day Saint is worthy of the admiration of those who like to see religion and life at their best.—(Adapted from a radio sermon given over KSL in Salt Lake City, May 10, 1936).

**"THAT THEY MAY SEE YOUR GOOD WORKS"**

**D**OUBTLESS the most eloquent address in all the annals of history was given by the foot-sore Nazarene as He sat upon a hillside before an informal gathering of folk from the surrounding towns of Palestine of old. Among His words of advice on the Mount that day were these: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Today the significance of that counsel from the Master is characterizing the new project of the Church of Jesus Christ of Latter-day Saints in caring for its needy and withdrawing them from the relief rolls of America's national government (*Star*, May 21).

Men are seeing the good works of the Church. America is recognizing that the Church is in the van in welfare work.

The Press is the pulse of public opinion, and the way in which America is looking upon this new emprise of the Church is mirrored in recent newspaper and magazine columns.

*Time* is the



Permission to the *Star* by Wide World Photos.

**President Heber J. Grant and Henry Ford**

At a scientific convention, President Grant explained the relief project of the Church.

world's largest newsmagazine, with a world-wide circulation of more than 600,000, of which 1,608 copies come to Britain weekly. In May 25, 1936 issue of *Time* appears a two-column picture of President Heber J. Grant and Henry Ford (see cut) chatting over the luncheon table. Wrapped around the picture is an article about America's Conference on Agriculture, Industry and Science at Dearborn and Detroit, Michigan in May, attended by a "notable group of U. S. industrialists, chemists and farm experts." An extract from *Time* says:

More than 1,200 representatives turned up for the three-day session, about four times as many as last year. Indeed the conference had to be transferred from the Dearborn Inn to the Book-Cadillac Hotel in Detroit. Next to Henry Ford the most distinguished guest was Heber J. Grant, president of the Church of Jesus Christ of Latter-day Saints. . . . Mr. Grant and Mr. Ford hit it off splendidly.

Convention officials invited President Grant to speak before the large assembly May 12, and there he explained briefly the relief project of the Church, and emphasized that he stood for relief

based on the principle of "for services rendered." An ovation was the applause which followed his speech.

On May 25 the Associated Press, America's largest news syndicate, released an article from New York City on the "work and means for everyone" project which the Church launched in April. Leading newspapers gave the article front-page "play." An example is the Des Moines *Register* (see cut), which headlined its May 25 issue: "Mormons To Go Off Relief Rolls—Church Sees Duty To 'Care For Our Own.'" This Iowa newspaper has one of the biggest circulations in the Midwest, with more than 250,000.

Some excerpts from the Associated Press story:

The Mormon Church will remove its 88,000 members from public relief rolls and support them itself, J. Reuben Clark Jr., Mormon official and former ambassador to Mexico, announced Sunday night.

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| <p>THE WEATHER<br/>Fair and somewhat warmer<br/>The day's work, including regular<br/>hours and their relations, on page 14</p> | <h2 style="margin: 0;">The Des Moines Register</h2> <p style="font-size: small; margin: 0;">The Register is published every morning except<br/>Sundays and public holidays.</p> |
| PRICE 5 CENTS   | DES MOINES, IOWA, MONDAY MORNING, MAY 25, 1936.—FOURTEEN PAGES  |
| <h1 style="margin: 0;">MORMONS TO GO OFF RELIEF ROLLS</h1>  |   |

From The Front Page Of An Iowa Newspaper

"The way in which America is looking upon the new emprise of the Church is mirrored in recent newspaper and magazine columns."

"Our aim is by October 1 to accumulate enough food, shelter and clothing to care for those who cannot care for themselves," Clark, first counsellor in the First Presidency of the Latter-day Saints Church, stated at a Mormon service here. . . . Clark said he expected no difficulty in carrying out the work if the 750,000 Mormons in the United States "abide by the Church teaching." . . . Clark said that each Mormon will be expected to contribute the cost of two meals on the monthly fast day. The tithes rule, contribution of one-tenth of the member's income, will

*(Continued on page 398)*

### ONE OF THE GREAT EPICS

"THE story of the Mormon Pioneers is truly one of the great epics of America," says Carveth Wells, English-born explorer (see opposite page). The *Star* cover tells part of this epic in picture. It shows the vanguard of the first company of Pioneers entering Salt Lake Valley—a desolate wasteland then in 1847. Those sturdy stalwarts had trekked across 1500 miles of wilderness to find a place to worship in peace. Animated by this love of truth and an unquenchable desire to "build Zion," unitedly they clothed the naked deserts with a golden robe of flowing grain and green foliage. They turned the snarling whirl of the simoom into a hum of factory wheels, and builded houses of worship in the vales of the mountains. It wasn't long before a commonwealth was thriving in a once barren land.

The cover study was prepared originally for the *Improvement Era* by Elder Fielding K. Smith. A son of the late President Joseph F. Smith and Alice K. Smith, he filled a mission to Great Britain and has studied art at the National Galleries in London, and at other places.—W. J. A.

## AN ENGLISH EXPLORER ON UTAH

IN the United States there are 22,000 petrol stations which distribute to motorists little black and white brochures entitled *Exploring America With Carveth Wells*. Across the top of one of the recent ones is written in big letters "Utah," and inside is contained a travelogue on the home of the Mormons, given over Columbia's international network of radio stations by Carveth (Frank) Wells, English-born traveller, explorer and author.

Born in Barnes, Surrey 49 years ago, Mr. Wells studied civil engineering at the University of London and later taught the subject at that institution. As a representative of the British Government, he spent six years in the jungles of Malay Peninsula, mapping railway routes, and later was sent by the Swedish Government on an expedition to Arctic Lapland. He has travelled extensively in the Near East, produced a film, *Hell Below Zero*, and has written several books, among them *In Coolest Africa*.

On the Continental Oil Company radio programme Carveth Wells recently recited his impressions of a visit to Utah. Some of his phrases:

"I wish I could devote this talk to the splendid history of the State, for the story of the Mormon Pioneers is truly one of the great epics of America. . . . A great tragedy of intolerance has been turned into a great victory, not only for the faith of a great people, but for the whole of America, because they have made the desert blossom like a rose, and have converted one of the wildest portions of the United States into one of the most productive and cultured regions in the world. No wonder Utah is known as the 'Bee-hive State,' for her people are not only as busy as bees, but they never cease storing up good things for the future, not merely material

wealth, but great treasures of art, science, literature, music and all that is of great spiritual value to mankind. Utah has produced some of America's greatest statesmen, not only in the past, for right now you will find the state represented in some of the highest positions in the government. . . .

"For you who love books of travel and adventure, I recommend that you read *The Life of Brigham Young* by Susa Young Gates. Utah owes its transformation, from a desert to a region of inestimable wealth and prosperity, to water; but it was Brigham Young who showed the people how to use water. Close to the city is Emigration Canyon, through which that great pioneer led the advance



Carveth Wells  
Talks on Utah.

guard of the Mormons in 1847 (see cover). . . . At the entrance to the Canyon is a granite monument marking the spot where Brigham Young planted his stick in the ground and exclaimed, "This is the place."

"The city (Salt Lake) itself is so clean and beautiful that it has often been described by artists as a 'sparkling gem in a lordly setting.' . . . The Tabernacle is built entirely of wood and has finer acoustics than any other auditorium in the world. . . . Music and Mormons have always been inseparable from the very earliest days, when they carried a brass band to cheer them on their journey into the unknown West until the present. . . . It was Abraham Lincoln who said, 'Utah is the treasure house of the nation.' . . . If there is one state in America where a happy home and family life is the ideal of everyone, it is Utah. . . ."

The *Millennial Star* will provide on request free copies of Carveth Wells' full lecture to readers sending in to Elder Fred R. Glade, *Millennial Star* Circulation, 5 Gordon Square, London, W.C. 1 a self-addressed, stamped envelope.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 18, 1936

## EDITORIAL

### DOES RELIGION PAY?

**A**N answer to this question can be given in a single word or in a large volume, depending on the point of view and interest of him who replies. Religion is for the individual, hence it is to the individual that the question is addressed. The question was suggested by a writer who asserts that nothing will really be effective in bringing what every man wants—peace and security—unless there is a great revival of genuine religion. Do you agree with him? What is genuine religion? How widespread must the revival be if peace and security are to be its fruits?

The writer referred to obviously had in mind a type of religion that is an antidote to selfishness, covetousness, greed, injustice, dishonesty and other similar qualities. He was undoubtedly thinking of religion as “a Godly way of life” rather than a set of theological dogmas or as a lip service for Church on Sundays, hence as the warp and woof of personal and national conduct and not a cloak to be worn only on rare occasions.

Now if we should write the specifications of a practical religion, which, if practised, would cure the world of the great multitude of its current ills, would they not be like the following? “Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me.

“Then shall the righteous answer him saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

“And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matthew 25:34-40).

Would not a religion of this type in action be practical? Would it not be worthwhile, or pay? “Certainly,” would be the answer of every normal person. But this is the type of religion that Jesus taught and practised. It is a type of religion based on a love of God and man and suited to every land and clime and to all the descendants of Adam. It has, therefore, the essentials of a universal religion. There can hardly be any disagreement on this point.



Why then do so many people question the value of the religion of Jesus? The answer is simple: "Those professing it do not practise it." But obviously this is not the fault of the religion. In no way does the failure to live it reflect upon its value. No untried remedy can ever be effective. There are some people who consistently try to observe religious teachings. All such can honestly testify that their religion does pay. And every careful observer of these people knows it, too.

"How does it pay," do you ask? The answer is in the joy of living it brings to its devotees. And this is a legitimate and valid test. Any religion that does not increase the joy of living to those who practise it is not a heaven-born religion—is not the religion of Jesus. Genuine, lasting joy on earth, here and now, is always the reward given to those who faithfully serve the Master, Jesus Christ. This is a rich compensation that no amount of gold can purchase—it is not purchasable with the material goods of earth. This is a fact abundantly proved by human experience. Hence the practice of true religion richly pays, even during this earth-life. This fact should never be forgotten.

Would it not be well to emphasize this aspect of reward for righteousness rather than think of it as leading only to heavenly bliss? True, the latter is promised, but the *here-and-now* might properly claim its share of attention. If this were generally done, religion would certainly be more highly prized; probably it would then be more generally lived, for its value as a tonic for earthly troubles would be more widely recognized. Hence religion is something to work at, to strive for; certainly something more than a shadowy form merely to believe in. Religion should be the most vital factor governing our conduct. Its value would then be unquestioned.—JOSEPH F. MERRILL.

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## THE SALVATION OF MAN

**T**HROUGH the atonement of Jesus, the bodies of all who have died will be resurrected. . . . The effect of Jesus is unlimited, universal. The mission of the Saviour does even more. The plan of salvation which is under His supervision on earth offers salvation to all. Salvation may be as universal as the resurrection. By the service of Jesus, the Christ, man is placed on the road of eternal progression. . . .

So universal is the opportunity for salvation provided in the Gospel that those who have died without a knowledge of the law may be taught it in the spirit world, as if they had obeyed the law on earth. The earth ordinances will be done for them by proxy, in the temples, and if accepted by the dead will be valid, effective, and acceptable to the law.

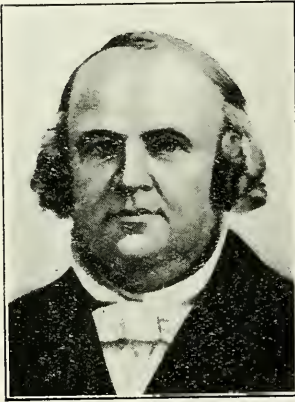
There is, however, a vital difference which all must keep in mind: Resurrection is an unconditional gift to all men through the atonement; salvation is conditional upon obedience to the principles of the Gospel.—JOHN A. WIDTSOE.

## THIS WEEK IN MORMON HISTORY

### The Missionary Who Was Ordained An Apostle In Britain

SINCE the Church of Jesus Christ was restored through the instrumentality of the Prophet Joseph Smith 106 years ago, 58 men have been called to the Quorum of Twelve Apostles—to serve, to preach and to act with the same authority in the same Church as did the Apostles of old who followed in the footsteps of the Master.

Youngest of the latter-day Apostles was George A. Smith, who was chosen for the Quorum when but 22 years of age. The only latter-day Apostle to be ordained to the high calling in a foreign land (to America) was Elder Willard Richards. He became an Apostle April 14, 1840 in Preston, Lancashire—the same town of clogs and shawls in which the restored Gospel was first preached in Britain three years before by Heber C. Kimball, Orson Hyde, Joseph Fielding, Isaac Russell, John Goodson, John Snyder and this time Willard Richards.



Willard Richards

"His 49 years were rich with experience. . . ."

Willard Richards' life was short, but his 49 years were rich with experience, and his 18 years as a member of the Church are laden with lessons for those who study them. A miniature biography of this student, statesman and stalwart will bring out a few of them :

He was born **June 24, 1804** at Hopkinton, Middlesex County, Massachusetts. He was the eleventh child of Joseph Richards, a fairly well-to-do New England farmer who was a veteran of the American Revolution, and Rhoda Richards. Willard's aptitude for learning expressed itself early. By the time he was 16 years of age he was tutoring a class of 35 scholars, a year later he had received a teacher's certificate, and at 23 years of age he was giving lectures on electricity and other scientific subjects. At 31 he was practising medicine.

While engaged as a physician near Boston in 1835, he occasioned upon a strange book. Always deeply interested in religion, he had heard something of its even stranger origin five years before. But this was the first time he had come in contact with any literature of the Church of Jesus Christ of Latter-day Saints. This particular volume happened to be the Book of Mormon, which had been left with his cousin, Lucius Parker, by a man named Brigham Young.

Curious, he picked up the Book, opened it at random and read half a page. Dr. Richards paused, looked up and exclaimed,

"God or the Devil has had a hand in that Book, for man never wrote it."

About ten days later the Doctor had read the contents through twice, and was ready to sell his property, settle his accounts and move westward 700 miles to Kirtland, Ohio, then the headquarters of the Church, to investigate the claims of Mormonism more thoroughly. But as he prepared to leave, he was stricken with palsy—the same affliction which 19 years later took his life—and his trip westward was delayed until late in the autumn of 1836. Henry Ward Beecher once said: "Greatness lies not in being strong, but in the using of strength." Willard Richards often suffered with illness, but he always utilized his strength to the utmost, continually pressing on in face of handicap.

Probing deep into the teachings of Mormonism with his analytical mind, Dr. Richards became convinced of its divinity, and



In Bedford Today

In John Bunyan's town, Elder Richards began his labours.

on the last day of 1836 was baptized by Brigham Young, the elder who left a copy of the Book of Mormon with Willard's cousin.

Like others who join the Church, Willard Richards craved to pass on its truths to others. Shortly after his conversion he fulfilled a mission to the Eastern States, and only one day after his return to Kirtland he was called to join the first missionaries to Great Britain.

Eleven days after the arrival at Liverpool of the first missionaries, Willard Richards and John Goodson were assigned to open a new field at Bedford, while the other five missionaries remained in the north. It seems peculiar that they should be assigned to a place so far south—only 49 miles from London. But the harvest of these missionaries in Bedford, famous as the city in which imprisoned John Bunyan began his *Pilgrims Progress* (1675-6), was great, in face of opposition. An experience related in Elder Richards' diary while in this vicinity gives an insight into his benign and forgiving soul:

August 20, 1837—Preached in Kempson. . . I began to address the company, but was interrupted. On our return, I was pelted with turnips, etc. by the multitude; the Lord forgive them.

At a meeting of seven Apostles, presided over by Brigham Young, during a conference in Temperance Hall, Preston, Willard Richards was added to the Quorum of Twelve April 14, 1840 by unanimous vote and according to previous revelation. At this same gathering the decision to publish the *Millennial Star* was reached.

Members of the Quorum of Twelve Apostles who were present at that conference were Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff and George A. Smith. Three of them (Elders Young, Taylor and Woodruff) later became presidents of the Church.

Returning to America, Apostle Richards was elected a member of the Nauvoo City Council October 30, 1841, and two months later became recorder for the Nauvoo Temple and private secretary to the Prophet Joseph Smith. Except for a short mission to the Eastern States, he remained with the Prophet until the latter's martyrdom in Carthage Jail in 1844. He was in the prison during the twilight moments of the Prophet's life, and saw his leader shot dead by mobs who surrounded the jail. Remaining by the side of Joseph Smith to the end, he parried with a stick, the muskets of the ruffians at the prison door, escaping unharmed.

In 1842 Dr. Richards was appointed Church historian, and five years later crossed the plains as a member of the first company of Mormon Pioneers. He became second counsellor in the First Presidency of the Church December 27, 1847, and for several years prior to his death served as secretary in the Provincial Government of Deseret and as Salt Lake City's postmaster. He was the first editor of the *Deseret News*, founded June 15, 1850 by the Latter-day Saints in Salt Lake City, and today the only existing pioneer newspaper west of the Mississippi River.

On March 11, 1854, death took away a man of serenity of mind, reserve of nature, and who was careful in his study and work, and loyal and trustworthy in his associations.

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### Other Anniversaries This Week

**June 18**—Fifty-seventh birthday anniversary of Apostle Stephen L Richards, a leader in law and education. He was born at Mendon, Cache County, Utah.

**June 18, 1888**—Elder Joseph Dean opened the door to the Gospel in Samoa.

**June 19, 1927**—The last Sunday service was held at "Deseret," Tottenham, London. For many years it was a meeting place of the saints and during the War a refuge from air raids.

**June 19, 1853**—A branch of the Church was organized at Westmanoen, Iceland. The first missionary to that country was Gudmund Gudmundsen in 1851.

**June 22, 1851**—Elder Joseph Richards baptized four converts in Calcutta, India. They were the first baptisms in Asia into the restored Church.

**June 22, 1868**—Death in Salt Lake City of President Heber C. Kimball, "Father of the British Mission."—WENDELL J. ASHTON,

## NEWS OF THE CHURCH IN THE WORLD

**Site** for the erection of the monument "The Tragedy of Winter Quarters," in heroic size (about nine and one-half feet high) has been selected by President J. Reuben Clark Jr. and President David O. McKay of the First Presidency, assisted by city officials of Omaha, President Joseph J. Daynes of Western States Mission and Avarad Fairbanks, sculptor of the work. The sculpture will be located on a hillside overlooking Omaha, Nebraska near the site of Winter Quarters where more than 3,000 saints shivered through the severe winter of 1846-7, prior to trekking across the Plains to Salt Lake Valley. Situated on this same hillside are 600 unmarked graves of Mormon Pioneers who perished in that winter, during which their only shelter was mud-roofed huts and dugouts on the banks of the Missouri River. The site selected is beside a grave marked "Unknown." A picture of a model of the monument to be erected appeared on the *Star* cover March 19.

**International** radio long distance conversation between Ab Jenkins, Latter-day Saint automobile speedster, introduced as America's safest driver, and Sir Malcolm Campbell of Britain, announced as the world's fastest driver, was featured over the National Broadcasting Company hookup (more than fifty American stations) May 4. The broadcast was sponsored by the New York Safety Council as part of a nation-wide safety programme. Sir Malcolm expressed a desire to visit Utah once again, although he said his plans were indefinite. Jenkins announced that he is preparing to better the Briton's record of 301,337 miles per hour (made on Utah's salt beds) with his new 3600-horsepower *Flying Mile*. Jenkins was recently awarded the title of "Salt Lake City's First Citizen for 1935" (*Star*, May 7).

**Oldest** stake president in the Church from the point of service, President Heber S. Allen of Taylor Stake (Canada) was released recently after 34 years of service, at a

stake reorganization under the direction of Elder George F. Richards of the Council of Twelve Apostles. President Allen's successor is President George Wood, former Stake Sunday School superintendent. President Allen has attended more than sixty general conferences of the Church in the Salt Lake Tabernacle.

**President** of the Church Mission Home in Salt Lake City is a new position to which Elder J. Wiley Sessions has been appointed. He succeeds Elder John H. Taylor of the the First Council of Seventy, who will devote his full time to duties as one of the General Authorities. A pioneer in institute work, Elder Sessions has been affiliated with the Church Department of Education for ten years. During his eight years as Mission Home supervisor Elder Taylor has directed the instruction of an average each year of 800 young missionaries of the Church who have gone to all parts of the world to proclaim the Gospel at their own expense (or their parents').

**Norwegian** Mission will receive a new president late in July, when Elder A. Richard Peterson, former president of Emery Stake (Utah), arrives to succeed President Milton O. Knudsen. It will be President Peterson's third mission to Norway, having served 1905-07 and 1923-26. There will now be a "President Peterson" in each of the three Scandinavian missions. President Alma L. Petersen presides in Denmark, President Hugo D. E. Peterson in Sweden.

**Broadcasting** over Australia's large stations recently has been Elder Dale R. Whitehead of Sacramento, California. An artiste on the banjo and guitar, Elder Whitehead has broadcast from leading stations in Sydney, Australia's principal city, and has given four renditions over the government station in Melbourne. In ten days in Queensland he broadcasted six times. He is always announced as a missionary of the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormons."

## "THAT THEY MAY SEE YOUR GOOD WORKS"

(Concluded from page 390)

be enforced. . . . I believe a million dollars (£200,000) a year will take care of the task, and as for the cost, it will cost us only 45 per cent of what it costs the government to care for these needy because ours will be a service of love and none of these persons doing the work will be paid. . . . The women's Relief Society will continue its work, both in aiding the needy and soliciting aid."

An editorial entitled "Mormons To Lead The Way" appeared in the New York *Herald Tribune* May 3. In part, it reads :

The Mormon Church, which hewed out for itself a place in the Old West, and showed energy and courage in doing so that were remarkable, even in a pioneer age, is about to undertake a new enterprise. It may have important consequences for the nation. . . .

Membership of the Mormon faith is said by its adherents to have made remarkable growth in the last few years, so that it now includes in the United States more than 750,000 persons, who are members of more than 6,000 churches. As a rule the congregations are made up of devout, industrious individuals who are self-supporting. For that reason, the number of Mormons on relief rolls may not be large, but that the Church intends that all shall come off the dole before the autumn elections is a hopeful indication. If the example of the Mormon rulers stirs heads of other bodies to emulation, and if all organizations, religious, social, industrial or political, should decide to get their members back to work, the relief questions would dwindle so materially that it would soon cease to rank as a major problem.

Non-Mormon newspapers in Utah are among those extolling the Church programme. A long editorial in the Ogden *Standard Examiner* (April 23) begins :

Most commendable is the movement within the Latter-day Saint Church to provide work and financial independence for all needy Church members. . . .

The relief project of the Church is demonstrating to the world that it provides for both the spiritual and temporal needs of its members. Mormonism is an active religion. It could not be anything else, being the very Gospel of the Master who spoke those counselling words on the Mount.—W. J. A.

### OF CURRENT INTEREST

**Affairs**—Back in the Cabinet after an absence of almost six months, Sir Samuel Hoare, in his first public speech (at Cambridge Union Debate June 9) as new First Lord of the Admiralty, pointed to the British Empire as the greatest force for peace in the world. Sir Samuel, who resigned as Foreign Secretary December 18, following the jettisoning by the Government of the Hoare-Laval Peace Plan for averting the Italo-Abyssinian War (*Star*, Dec. 26), asked the League of Nations to emulate the Empire, each member of which has two loyalties: one to its

own Dominion, the other to the whole. In the latter, League members had failed, said Sir Samuel. Leon Blum, France's socialist leader and new Premier, has presented a three-point plan of proposals to the French Chamber to solve general strikes which have recently gripped France. The bills call for a (1) 40-hour week, (2) holidays (15-day minimum after year's service) and (3) collective contracts providing for compulsory government arbitration and compulsory execution of the government's arbitral decision.

## FROM THE MISSION FIELD

**Arrivals**—Arriving aboard the s.s. *Manhattan* May 27, elders were assigned to the following districts: Eldon T. Lindsay of San Francisco, California, Irish; Lee Stewart Manwill of Salt Lake City, Hull; Norman E. Weston of Laketown, Utah, Irish.

**Appointments**—The following elders, with the district each comes from, were assigned to the Millennial Chorus, whose activities begin in Chester: Elders Bertram T. Willis (musical director), M

Men Quartette; Elvon G. Jackson, president, Quartette; J. Sterling Astin, Quartette; John R. Henderson, Newcastle; Theron L. Labrum, Leeds; O. Clifford Merrill, Nottingham; Leonard Leland Moffett, Manchester; Harold P. Mogerley, Liverpool; P. M. Anderson Moyes, Liverpool; Laurel T. Pugmire, Sheffield; Richard D. Rees, Welsh; Norman H. Roberts, Nottingham; Robert S. Stevens, Welsh; George William Shupe, Sheffield; Richard G. Smith, Nottingham; Ralph W. Hardy and David C. Thomas, Red Indian Programme.

Elder Evan Arthur was named Welsh District supervising elder June 1.

**Transfers**—The following transfers were effected June 1: Elders E. Leon Mather from Welsh to Nottingham District, Wilford P. Jordan from Nottingham to Leeds District, William R. Firmage from Scottish to Bristol District, Lewis W. Jones

from Welsh to Hull District, Blaine D. Fisher from Bristol to Manchester District, Joseph S. Wood from Hull to Manchester District, Joseph H. Black from Hull to Leeds District and Norman A. Jensen from Manchester to Nottingham District.

**Doings in the Districts: Newcastle**—Branch conference was conducted in Middlesbrough Branch hall Sunday, May 24, with Brother James A. Thompson conducting the sessions. Afternoon speakers were Brothers Thompson and Christopher Bushby, and vocal numbers were given by Sunday School children and Sisters Thelma Thompson and Delsa E. Harland. Talks in the evening were given by Supervising Elder Clair M. Aldrich, Elder John E. Cameron and Brother Thompson. A vocal trio (Brother Bushby and Sisters Maisie Parkes and Nellie Thompson) and a vocal duet (Brothers Thompson and Robert W. Pickersgill) furnished selections.

### The Chief Says "Thanks"

ADDRESSED and signed by his own hand, a letter has been received by the *Millennial Star* from Lord Baden-Powell, Chief Scout of the World and founder of the Scouting movement. It came as an expression of appreciation for the *Star* issue of June 4, whose cover honours "The Chief."

The letter:

*The Boy Scouts Association,  
25 Buckingham Palace Road,  
London, S. W. 1.  
June 5th, 1936.*

*Dear Mr. Ashton:*

*Thank you very much for your letter and for sending me a copy of the Millennial Star, which is of interest to me.*

*With best wishes and thanks,*

*Yours truly,*

*(signed) Baden-Powell.*

(Brothers Thompson and Robert W. Pickersgill) furnished selections.

**Nottingham**—"The Book of Mormon and The Church Organization" was the subject of an address delivered by Elder Keith M. McMurrin before Carlton Street Adult School, Nottingham, Sunday, May 17. He was accompanied by Elder Edwin H. Lauber. A discussion followed and the elders were given a vote of thanks by the School.

**Birmingham**—Mother's Day services were conducted by Nuneaton Branch Sunday School in Masonic

Hall May 10, under the direction of Superintendent Clarence G. Linnett. Supervised by Sister Laural Seckington, children gave songs and recitations. Elder Brigham S. Young and Brothers George Grundy and Edgar A. Cater spoke in the evening.

**Liverpool**—A Grand Baseball Dance was held in Burnley Branch hall Saturday, May 9. Elder Harold P. Mogerley was master of ceremonies, and Elder David Y. Rogers was in charge of refreshments. The affair was planned under the direction of Supervising Elder Spencer J. Klomp.

**Norwich**—Memorial services for Arthur Parrett, 11-year-old Sunday School scholar, were held in Great Yarmouth Branch hall, Sunday evening, June 7, under the direction of Branch President Albert E.

Cole. The child passed away June 2. Children rendered readings and songs, and Brother John F. Cook of the district presidency and Elder James Gardner spoke.

The Primary, under the leadership of Sisters May Coleby and Gladys Walpole, gave a concert in Lowestoft Branch hall Monday, June 8. Choruses, personal items, monologues and two plays, *Court of Good Health* and *The Wishing Tree*, comprised the programme. At intervals Brothers Albert A. Cole and John F. Cook sang duets, *Larboard Watch* and *Love's Old Sweet Song*.

**Manchester**—At services in Manchester Branch Chapel Saturday, May 23, Bessie Bowett and Jacqueline Vernon were baptized and confirmed members of the Church by District President William Gregson.

### REQUIESCAT IN PACE

I'm left and you're gone,  
And still this big, wide world goes on.  
I've seen you lying there so still,  
And can't yet understand God's will.

I've wept my very heart away,  
And wished it was just yesterday.  
Yet, if it were, it would be the same—  
My heart would break again with pain.

Perhaps God thought it best  
To close your weary eyes in rest.  
And when my time on earth is come,  
We'll meet again, God's will be done.

Rochdale Branch.

IRENE M. A. SCHOFIELD.

### CONTENTS

|   |   |
|---|---|
| Some Qualities of a Latter-day Saint ... .. 386 | The Missionary Who Was Ordained An Apostle In Britain 394 |
| "That They May See Your Good Works" ... .. 389  | News of the Church in the World ... .. 397                |
| An English Explorer on Utah... 391              | Of Current Interest ... .. 398                            |
| Editorial: Does Religion Pay? 392               | From the Mission Field... .. 399                          |
| The Salvation of Man ... .. 393                 | Poetry: Requiescat In Pace ... 400                        |

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THE *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months, and 6s. 6d. per year.